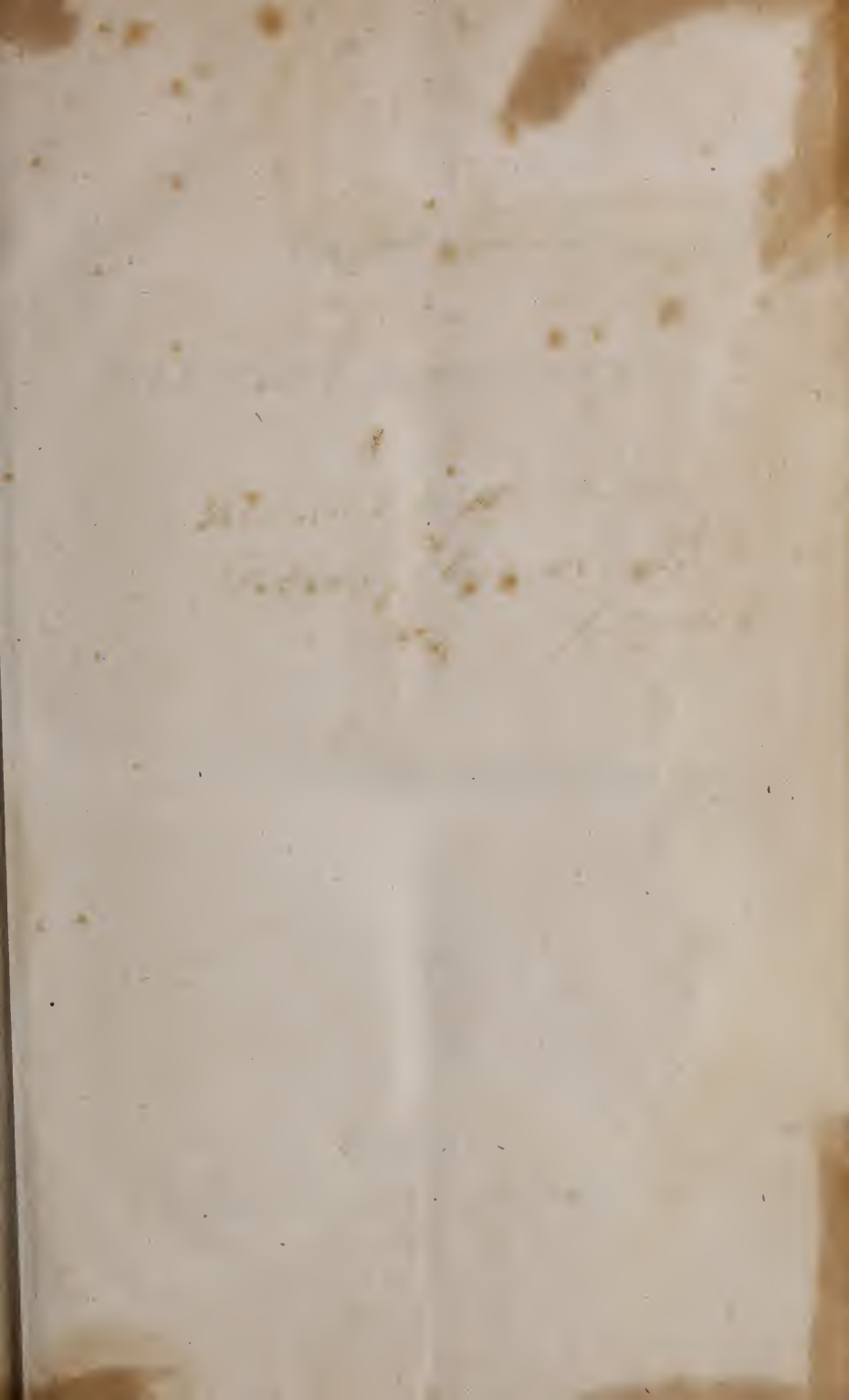
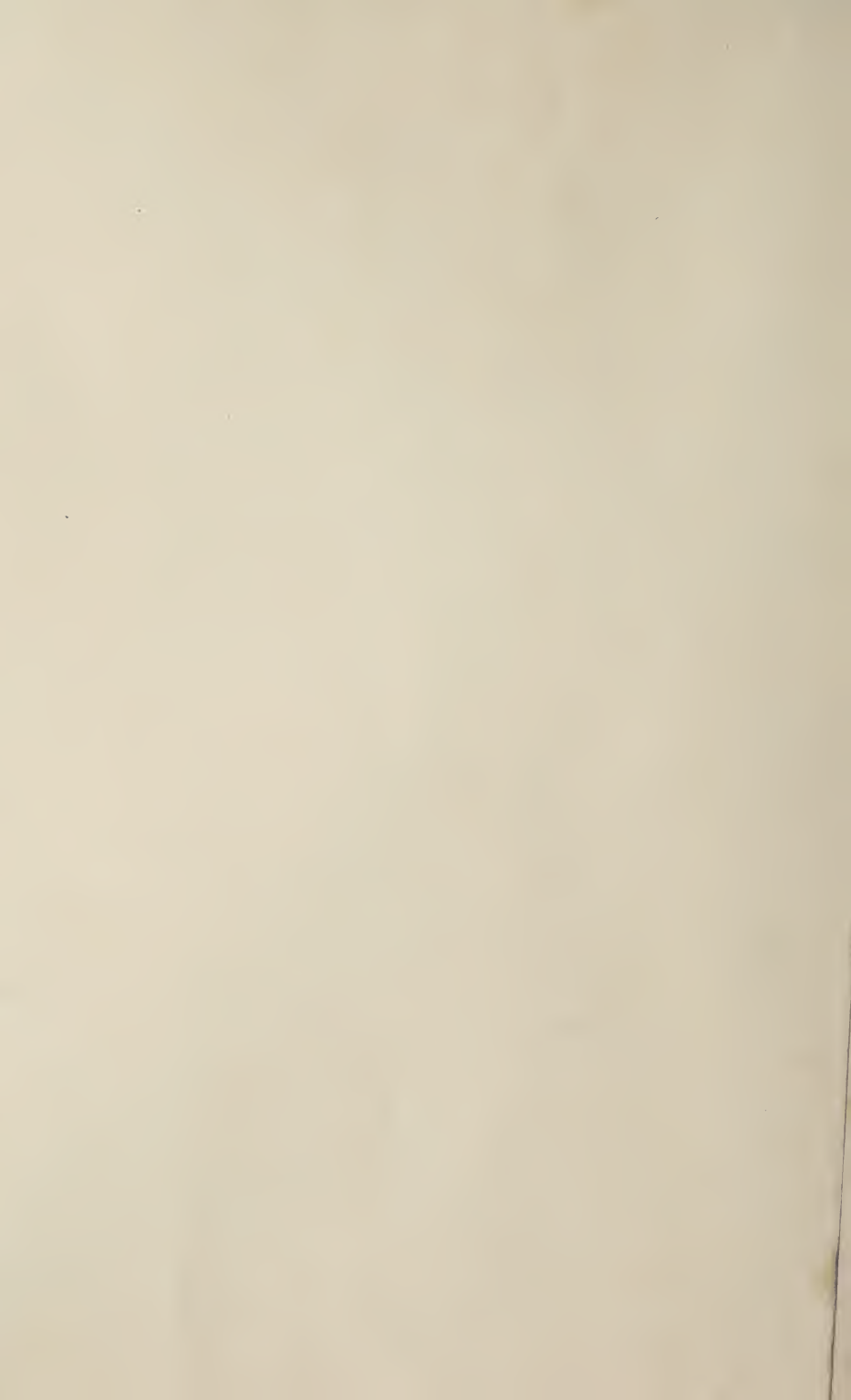


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BIOGRAPHICAL SKETCH OF THE REV. CLARK KENDRICK,
PASTOR OF THE BAPTIST CHURCH IN POULTNEY, VT.

WERE a biographical notice necessarily an article of temporary interest, the present sketch of the life and character of an active servant of the church had not, at this time, been given to the public. Nearly seven years have elapsed since he closed his labors; and during that period the tear of sorrow, if not dried, has learned to flow in silent resignation, and balm has been administered to the anguish of the wounded spirit. Yet a higher object should be aimed at in recording the excellencies of departed worth, than that of gratifying a transient curiosity, or relieving the anxiety of friendship. Zion mourns when the good man dies; and his virtues and his deeds are recorded to display the triumphs of the cross; to animate the exertions of others; and to furnish a record of such facts and events as are yet to swell the annals of the church. This is emphatically true of those who have been among the leaders in Israel—who have been the means of rearing Zion from the dust, and arraying her in her beautiful garments; who have impressed the memorials of their life and character on those schemes of Christian enterprise, which are destined to embrace all nations and all ages within the sphere of their renovating influence.

It is a claim of this kind that urges us to the present notice of the life of the Rev. CLARK KENDRICK. Vermont was the field of his labors, and his name is yet held in "blest remembrance" among the churches of that State. Although deprived of the advantages of early education, and called away by death just as his life and usefulness were attaining their meridian, he yet, for more than twenty years, had been distinguished as an able guide and counsellor in Zion; as an indefatigable public servant; as a faithful and devoted pastor; and, in fine, as one of the ablest champions of truth among the Baptist ministers of Vermont. The record of his

life and labors is inseparably connected with the early history and extension of the Baptist cause in that State; with the promotion of missionary enterprise; with the education of our rising ministry; and indeed with much that must embalm and preserve his name in lasting and endeared remembrance.

New-Hampshire was his native State. He was born Oct. 6th, 1775, in Hanover, to which place his parents had a short time before, removed from Connecticut. His father was united to the Congregational church a few weeks before his death, which occurred while the subject of our memoir was young. His mother was a woman of great vivacity, wit, and sterling sense, but made no pretensions to piety. It is said, that while in the agonies of death, Mr. Kendrick was engaged in fervent supplications to God for the usefulness and ultimate salvation of his family. "Prayer ardent opens heaven;" and the efficacy of his prayer has been evinced in the hopeful piety of all his children.

During the decline of his father, Clark was placed in the family of an uncle in the vicinity, who afterwards removed to Bethel, Vt. with whom he labored on a farm until the age of seventeen. He continued manual labor about two years longer in Plainfield, where he lost his health. He then left Vermont, and, after spending some time in Connecticut, to enjoy the sea air, he again took up his residence in Hanover, where he qualified himself for teaching, and spent about three years in that employment, before he left the place.

We have seen that his situation, and course of life had been but ill adapted to the developement and growth of his intellectual powers. Yet his reading, though desultory, had been considerably extensive; and the same qualities that marked his manly career—native energy of mind, an accurate practical knowledge of human nature, together with an uniform gentleness and kindness toward all, were prominent features of his youthful character. It was in the summer of 1797, while he was teaching in H., that he experienced that change which gave impulse and principle to the course of his future life. The circumstances attending this change we shall briefly sketch.

Being engaged one evening in conversation with a pious friend, in whose family he was boarding, their discourse turned upon religious topics. They dwelt at length on the final judgment—the separation of the righteous and the wicked, with its accompanying scenes of rejoicing and wo, sublimity and terror. Mr. Kendrick's mind became solemnly affected. He felt how awful in their reality—how deeply interesting to himself—how intimately connected with his own immortal destiny—were the events of a day that was to assign to the millions of our race their eternal habitation. He presently requested his friend to narrate the particulars of his religious experience. His friend complied; and while with freedom and evident sincerity and earnestness, he was relating "the dealings of God with his soul," the mind of his listener became still more powerfully affected. Inensibly he had been led to turn his thoughts upon himself. The solemn truths upon which they had

been dwelling; the plain and faithful narration of his friend, alike contributed to carry light to his understanding, and conviction to his heart. Conscience, that so long had slumbered, awoke with her thousand voices. He saw the full peril of his situation, and his shuddering soul recoiled from the abyss that seemed opening before him. He continued about six weeks in this state of mind, with the fullest conviction of his guilt and his danger, but finding no escape from the one, no remedy for the other. The conflict of his feelings was intense. At one time, he would resolve, by a desperate effort, to drown the voice of the Spirit, and stifle the convictions of conscience; at another, he resolved to press on, from the alarming certainty that death was behind him; and again he would sink into a state of deep despair. Amid this tumult of his contending passions, his friends were afflicted with the distressing apprehension, that either his mind or his body would sink beneath the conflict, and death or delirium be its speedy termination. In the mean time his own conviction had been the means of impressing others. A general awakening followed; and while Mr. Kendrick saw those around him rejoicing in hope, whose convictions had been neither so deep nor so lasting as his own, he felt that their light but added to the depth of his gloom, and their hope to the weight of his despair.

But if "the night cometh," so doth "also the morning." The light of Heaven at length burst in upon his mind, and the Holy Dove, that of old brooded over chaos, came down on wings of love to still the tumult of his soul. Severe indeed had been the conflict; powerfully had the Spirit of God striven with his rebellious passions; but his bands were at length broken—his darkness had past by—and, strong in faith and hope and holy zeal for the salvation of others, he was actively engaged in the work during the remainder of the reformation.

How much encouragement do facts like the above furnish in the discharge of Christian duty!

Little did the pious friend with whom Mr. Kendrick spent that evening from which he dated a new era in his existence, imagine that, in his faithful conversation with his youthful friend, he was sowing the seeds which were to spring up into an immediate and abundant harvest. Little did he dream that his readiness to engage in religious conversation, and his faithfulness in relating the exercises of his own mind, were the means which God was employing, to bring to the knowledge of himself a youth whom he was preparing for various and extensive usefulness. The Christian is commanded to "cast his bread upon the waters," with the assurance that he shall "find it after many days." And none can tell but that in the circle of his own associates may be some wanderer whom his own instructions may reclaim. None can tell but that words spoken by him in weakness, may, through the agency of the Almighty Spirit, be the means of adding another leader to aid the march of the church, and bringing another soul to swell the anthems of eternity.

Mr. Kendrick at the age of 22, now found a new field spread before him, and upon that field he entered with ardor. His career, however, was soon painfully checked by a conviction which, however unwelcome, he could not stifle—a conviction expressed in the emphatic words of the Apostle: “Wo is me if I preach not the gospel.” Perhaps no man, in any degree qualified for the station, ever entered without the most painful anxieties upon the duties of the ministry; duties so arduous, so fearfully responsible, that even the most highly talented, and ardently pious, may well shrink from attempting to discharge them. No wonder then that Mr. Kendrick found himself struggling with the feelings, which he could not but be half constrained to acknowledge as a call from God to that work. No wonder that, diffident of his own abilities, and conscious of his limited attainments, he should resolve, like Jonah, to find some Tarshish, in which to hide his message from the world. Influenced by the hope that change of place would better enable him to struggle with the tendency of his own soul to the ministry; as well as by that of finding some situation which should promise greater encouragement to his present employment, he left New Hampshire. Alone, and on foot, he crossed the Green mountains, and coming into Salem, N. Y., he there obtained a school. But the better to repress all his feelings in relation to the ministry, he maintained upon that subject a studious silence. But the same God who set the elements in array against the Prophet, when he attempted “to flee from the presence of the Lord,” was not less prompt on this occasion, to baffle the designs of the rebellious youth. “The word of the Lord was like fire shut up in his bones, and he became weary with forbearing;” and at length, upon the commencement of some awakening in the place, his struggling soul broke forth into a full and involuntary expression of all its secret workings.

The Rev. Obed Warren was at this time pastor of the church in Salem, and in him Mr. Kendrick found at once a father and a friend. He seconded his views in relation to the ministry, and lent him all the assistance in his power. Mr. W. was a man of sound mind, and an able theologian; and from him Mr. Kendrick received much instruction in theology. We have named one long known as a Father in Zion, and gladly would we pause to pay a passing tribute to the memory of a character so rich in virtue, and of a life so replete with usefulness. Ever after, Mr. Kendrick entertained for Mr. W. the highest esteem and reverence. The worth of his character, and the ardor of his piety, had first attracted the esteem of his young friend; and the kindness and friendship he at this time manifested, added the ties of gratitude to the bonds of Christian love, and combined in Mr. K’s feelings toward him, the reverence of a son with the affection of a brother. Lovely in life, in death they were not long divided; and within a few months of each other, they closed their labors, and ascended, as we trust, to consummate their friendship, which shall be “eternal in the heavens.”

About two years after Mr. Kendrick entered Salem he commenced preaching, and the year following was invited to visit Poultney, in

Vermont. The estimation in which he was held was sufficiently manifested by their immediate efforts to engage him as their pastor. This invitation was from a vote, not of the Baptist society, but of the town, which had hitherto been under Congregational influence. The Baptists, whose numbers scarcely exceeded thirty, in consequence of their distance from a neighboring church in Middletown, of which they were members, had uniformly attended and aided in supporting Congregational preaching. Upon the removal of their former pastor, the Congregationalists had agreed to give their support to any minister whom the town should vote to call; not doubting, however, but that vote would call one of their own order. The result disappointed them; and we willingly pass in silence the manner in which that disappointment was expressed. The visit of Mr. K. was in the spring of 1801. In the early part of 1802, he received an invitation from the town to settle with them; which, after much and painful deliberation, he accepted. The causes of this hesitation may be partially gathered from the above statement. Party spirit at this time ran high; and such were the political, and now also the religious divisions among the people, as to render the situation of any minister, especially if he were of the Baptist order, critical in the extreme. We have Mr. Kendrick's answer to the invitation from the town, in writing before us, and did our limits allow, would willingly make extracts. It shows that he entered upon the discharge of his new duties, not only with a deep sense of the responsibilities they imposed; but also with his eyes open to the peculiar obstacles which he must here encounter. These obstacles he met without shrinking, and rose in influence and usefulness, where, not utterly to have failed, was no ordinary praise.

Immediately after his acceptance of their call, this branch of the Middletown church was organized into an independent body, consisting of thirty-four members. This was done the 8th of April, 1802. His ordination took place the 20th of the next month, and in the October following he was married to Miss Esther Thompson, with whom he lived happily, and whom he left at death with eight children, to mourn his premature departure.

During the first year of his ministry, his little church nearly doubled its numbers. The year following, the Congregationalists withdrew, and erected for themselves a large and commodious house of worship; and the Baptists soon after erected one for themselves equally spacious. Rarely, however, is it the lot of the servant of God to escape the deep probings of adversity, and to this general truth Mr. Kendrick's life certainly forms no exception. It was in 1805, that the tempest burst most heavily upon him. From the influence of causes to which we have already alluded, he found at once arrayed against him individual and sectarian hostility. His character was attacked; and the press and the court of justice were resorted to, in support of the charges brought against him. Testimony the most ample, however, concurred in refuting them; and a pamphlet yet existing, containing the proceedings of an Ecclesiastical Council, which convened at Poultney, for the purpose of inquiring into their correctness, together with an introductory

address from the pen of Elder Kendrick himself, presents a full and able refutation. It is painful to dwell upon this topic; and we have alluded to it, not to open afresh wounds that have long been healed, but because we deem that justice to Elder Kendrick's character requires it. It is by adversity that the graces of the Christian are rendered most conspicuous. It is in the night of affliction that these stars of the moral world shine with the greatest brilliancy. Strong in faith and hope, relying firmly on the promise of Him who had said, "Lo, I am with you always," he maintained the utmost equanimity of soul during this tempest of trial. By the meekness of his conduct, he drew from hostility its weapons. He exercised toward the character of his enemies a kindness and forbearance, that reflected the highest lustre on his own; and with his "soul even as a weaned child," he met injury with forgiveness. The purity of his life was the richest testimony to the integrity of his character, and the amplest shield against the attacks of calumny. His people too were with him; and were ready and eager to manifest their confidence in his integrity, and their sympathy in his sufferings. He *lived down* prejudices and calumnies. Enmity was converted into friendship; and deeply sensible of his public and private worth, the people of all orders became and continued through life his constant friends; and foes to each other mingled their tears and their griefs together over his grave.

From this period his life was a course of increasing prosperity and usefulness. His little church increased in numbers, and like a faithful shepherd he led his flock "into green pastures by the side of still waters." Occasional seasons of refreshing were enjoyed, and in 1816 a general and powerful revival took place, which added more than one hundred to the Baptist church; and made, it was supposed, above two hundred the subjects of its influence.

[To be continued.]

CONDITION AND PROSPECTS OF THE BAPTISTS IN THE
UNITED STATES.

THE rise and progress of the Baptist Churches in this country are among the most remarkable events in the history of Christianity. A man of deep thought might find in them materials for an instructive and interesting book, in which the inextinguishable vitality and expansive power of truth might be exhibited, not by a minute detail of facts—for this has been well done by the Rev. Mr. Benedict, so far as his history extends—but by a review of the means employed—the obstacles which have been met and overcome—the connexion between our principles and the political condition of the colonies, and subsequently of the confederacy—the effects on our ministry and churches of a wider diffusion of education among the people—and other topics, which such a writer would naturally join with the main theme. He would, moreover, perform a valuable service to the denomination, by holding up distinctly to view the deficien-

cies and errors—theoretical and practical—which now dishonour and fetter our principles; by sending forth a voice of reproof and paternal admonition; and by appealing to the Baptists throughout the land, by every motive which can spring from the love of Christ, the preciousness of truth, the interests of freedom, and the welfare of mankind, to arise, lay aside the weights which oppress and hinder them, and run the glorious race which seems, in this country, to be set before them.

The last table of Associations, compiled by our lamented brother Davis, with a nearer approach to accuracy than any preceding enumeration, states the number of regular Baptists in the United States, as follows: Associations, 226; churches, 4255; ministers, 2850; members, 294,987. This list was made a year ago. It was then defective, and it now probably exhibits results which are considerably less than the real number. It excludes the Freewill Baptists, the Seventh Day Baptists, and several other minor communities, who have little in common with our churches, except the rite of immersion.

How have our principles spread! How wide has been the radiation from that light which was kindled at Providence less than two hundred years ago! The mere multiplication of adherents is, certainly, no proof that those principles are true. The rapid propagation of Methodism is, in some respects, more remarkable than the increase of the Baptists. But we hold it to be a true maxim, that, aside from the divine blessing, those principles are least likely to be diffused among an imperfect race of beings—such as even Christians are allowed to be—which contain the most ingredients that are offensive to human pride.

Baptist principles embrace, to the full extent, the “doctrines of grace,” as they are compendiously called; and they share the odium which those doctrines attract from worldly men. In this respect, the Baptists stand on the same ground with some other Christian denominations. But, in addition, the Baptists are distinguished by their adherence to a rite, which all other men who “profess and call themselves Christians” have united to pervert, not excepting the Greek Church, for she is Pedobaptist, though she immerse her infants. The Baptists, consequently, are at the farthest remove from the line of separation between the church and the world: and it requires, as it seems to us, the most vigorous piety, and the most humble submission to the authority of Jesus Christ, for a man to pass from the world along the denominations which lie farther from that line, in proportion as they hold more purely the doctrines of the Bible, till he reaches a Baptist church. We would not claim for the Baptists in general a higher degree of piety than we would freely concede to very many Pedobaptists, because multitudes have become connected with both parties, who never examined the subject of baptism. But we do contend, that he who becomes a Baptist, yields to the authority of the Bible in a point which his Pedobaptist brother either forgets or evades; and if it is admitted that in other respects they are equal, the Baptist,

if his motives are pure, is carried by his conscientious regard for his Saviour's example and command, farther than the other.

If this reasoning is correct, we might have expected that the Baptist churches would be the least numerous. No adequate reason can be given for their multiplication, if we exclude the influence of the Holy Spirit, and the unconquerable power of truth. Baptists do not owe their prosperity to the favor of magistrates, or the propitious efficacy of laws; for these, it is needless to say, have often attempted to oppose and suppress the growing sect. They have not won their way by the power of learning; for, with some distinguished exceptions, our ministers have generally been plain, good men, without much erudition. Baptists have not been remarkable for skill in combining and directing their strength for the advancement of their own interests, or for the prosperity of the Saviour's kingdom. There have often, on the contrary, been a degree of mismanagement, a want of concert, a prevalence of narrow views and prejudices, and a torpor of religious affections, which would have ruined a cause not sustained by the omnipotent arm.

But notwithstanding all these outward and inward obstacles, Baptists have multiplied over the land. They are equal in numbers to the Congregationalists and Presbyterians united. The Methodists report a larger number of members; but for various reasons, we strongly doubt whether there are as many sound and stable adherents to the Methodists as to the Baptist denomination.

But we are not solicitous to urge any claim of this kind. We would rather check the disposition, to which we are liable, to boast of our numbers. We are painfully sensible how melancholy a deduction must be made, for the multitude of little churches without pastors, or under the care of some man who spends the week in worldly toils, and preaches, as he can, on the Sabbath, or who has the superintendence of four or five churches, which he visits once a month. We mourn to think how many of our churches are infested with a spirit which is opposed to missions and education, and which resists, as an innovation, all projects of benevolence. We lament that there are abroad among the churches, vain strifes of words, and contentions about doctrines, which serve only to weaken the bonds of union, and strengthen transgressors in their sins. We have, in fine, abundant cause for humiliation and grief, when we survey our denomination. We must ascribe our prosperity to the mercy of God our Saviour, and not to our wisdom or faithfulness. We see much that must be done, or the Baptist cause in this country will be on the retrograde. God is indeed our refuge and strength; but we have no authority to expect his blessing, while we neglect our duty.

We can do no more now than to offer a few hints.

In the first place, there must be a closer union and concert among the Baptists. The principle of independence has occasionally been maintained with a needless pertinacity. Some churches have refused an alliance with other churches, as if there were some perilous contagion to be apprehended. There are churches which view

the Associations with jealousy, and keep themselves aloof. The State Conventions have not yet won entire confidence and cordial support. The General Convention has been hitherto a very imperfect representation of the great body of Baptists. There must be more union, more intercourse, more concert. We must feel and act, more than we have done, as one community.

The unnecessary multiplication of churches is an evil. A few individuals who reside near each other form a church, which is too feeble to build a house of worship, or to maintain a minister. The church from which they withdraw is so weakened by their secession, as that it becomes unable to sustain the regular worship of God. Thus are little churches multiplied, and left without instruction and superintendence; the relative deficiency of ministers increases; the community is taxed to build meeting-houses, where they are not really needed, and other obvious evils ensue. It is far better that Baptists within a circuit of several miles should combine to form one strong church, which might maintain a minister, and hold worship regularly, than to divide into several churches, merely to accommodate every family with a church in its own neighborhood.

Ministers ought to be supported, and thus be enabled to give themselves wholly to the work. It is surprising, that Baptists, who believe so firmly in a divine call to preach the gospel, should think that a man thus called can properly spend six days out of the seven, on his farm or in his workshop. Does the call specify the Sabbath as the only day on which the divine commission operates? Is the work of the ministry so easy, that one day in the week is sufficient for the fulfilment of all its functions? It is time that the duty and the interest of the churches, on this subject, were understood. If reason does not speak with sufficient distinctness, let the Scriptures utter their testimony. It is wonderful, that Baptists, who insist so strongly on a submission to the authority of the Bible, have failed, so often, in obedience to the plain direction respecting the support of the ministry. The duty is as clearly commanded in the New Testament as any other duty whatever. As the Jewish priesthood were supported by the people, even so has Jesus Christ ordained that his ministers should be supported by his church. So Paul declares: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel.*" 1 Cor. ix. 13, 14. Can any passage be more clear and imperative? It is time, that this ordinance of the Lord Jesus were obeyed. We rejoice that the churches now understand their duty better than formerly. Ministers ought not to be afraid to tell them their duty. The interests of Zion demand it. We hesitate not to say, that, in our opinion, it is wrong for a minister to serve a church which is able to maintain him, and will not, while there are other churches which need his services, and are willing to support him. Is he at liberty to spend his time in secular pursuits, merely

to indulge a church in its covetousness, while some other church would assist him to devote his whole time to his Master's service? We contend that he has no right to do this, and that by doing so, he injures the church itself, while he wastes his time and talents.

More effort must be made to educate our ministers. Our denomination is largely indebted for its prosperity to many good men, who have labored for the Saviour without the aid of learning; but there can be no doubt that even they would have done more good, if to their piety and zeal had been added extensive erudition. The times are changed, and an uneducated ministry is far less likely to be useful now than in past years. The education of the people is raising the whole mass of society, and unless ministers rise in a corresponding degree, it is plain they cannot be qualified to instruct others. Nothing is more certain, than that men will not listen with profit, if at all, to ministers whose mental powers and attainments they do not respect. Educated men will not attend on an ignorant ministry, if one better instructed can be found. As other denominations are making efforts to educate their ministers, and as many of the advocates of error are educated men, the consequence will be, that if Baptist ministers be ignorant, the more intelligent portions of the community will desert them, and adhere to other denominations, and perhaps resort to the teachers of ruinous delusions. Self-preservation, then, and duty to the community, require us to awake, and give all diligence to furnish our ministers with competent learning. The Northern Baptist Education Society is doing well, and must be sustained. The Newton Institution ought to be viewed with the utmost interest by every Baptist. The Seminaries at Hamilton, New Hampton, and South Reading; the Furman Academy; the Colleges at Waterville, Providence, Washington, and Georgetown, all claim our support and our prayers.

We consider it as of vast importance, that the members of our churches and congregations be better instructed. Parents ought to provide the best education for their children. They ought themselves to read more. Useful books and the religious journals, ought to be spread among them. Every minister should become a *book agent*, in his own congregation, at least, unless he can procure some other person to perform that duty. What a multitude of books and periodical publications might be sold among our churches, if all our ministers were, like the Methodist ministers, book agents. It would not hinder them in their appropriate work, but rather promote it, for ignorance is one of the direful plagues of churches, the fruitful parent of prejudice, discord, and error. Ministers are so far from being benefitted by the ignorance of the people, that the best, the most peaceable and the most liberal church-members are usually to be found among the best educated and most intelligent.

And we may here say, that it is the duty of those individuals, who possess the ability, to support the Magazine, and other publications, with their pens. It is a shame to us, that the Magazine, especially, is not, in this respect, better sustained. Many of our literary men do not contribute a line!

But we must terminate these desultory remarks. We have spoken plainly, because we think it high time to awake out of sleep. We believe that if the Baptists do their duty, they will certainly become the leading denomination in this country. And we ought to wish and strive for this, not from pride, but from duty; for if truth be on our side, not to wish for the progress and ascendancy of Baptist principles, is a cold hearted treachery to our Saviour. We believe that truth is with us. Our principles are peculiarly in harmony with those of our political institutions, and with the spirit of our age. The Bible will soon be placed in every dwelling in our land, as the light from Heaven; and as Dr. Woods himself acknowledges that infant baptism is not to be found in the Bible, we may trust, that men will learn what the Scriptures teach, and that the grace of God will constrain them to believe and to obey. Let us do our duty, and God will let his work appear unto his servants, and his glory unto their children. The beauty of the Lord our God will be upon us, and he will establish the work of our hands.

EDUCATION DEPARTMENT.

SUBSCRIPTIONS and donations to the Northern Baptist Education Society, should be transmitted to John B. Jones, *Treasurer*, No. 123, Washington-Street, Boston. Communications to the Board should be addressed to E. Thresher, *Cor. Sec.* or left at the Society's Room, No. 59, Washington-Street.

TO THE FRIENDS OF AN EDUCATED MINISTRY.

BELOVED BRETHREN AND FRIENDS,

PERMIT US, through the medium of this communication, to make known to you the condition and prospects of the NORTHERN BAPTIST EDUCATION SOCIETY. This Society, from the day of its formation until the present time, has been by far the most efficient of any of its kind, in the Baptist denomination, on this side the Atlantic. It has aided in acquiring an education, more than 150 individuals. It has at this time fifty-one beneficiaries, who are inhabitants of ten different States of the Union, and one of the British Provinces.

The Society never had so flattering a prospect for usefulness as at the present time, provided it could obtain the necessary patronage. The advantages which the Society offers to the indigent for acquiring an education are beginning to be known in the remote sections of our country; and the result is, a great increase of applications for patronage. This, to be sure, is

just what the Society have desired. They have ever wished it to be distinctly understood, that it was their intention, relying on Divine support, to assist every worthy applicant, let him come from what section of country he might. But this policy, however desirable it may appear to every one who contemplates it, has brought the Society into a strait.

The applications for assistance considerably exceed the Society's ordinary income. And the question is, Shall the Society begin to reject young men, who in their judgment are every way worthy of their patronage? Either they must, or involve themselves, with their present income, in a burdensome debt. The Society have determined, however, not to increase their debt, which in June 1830, amounted to a considerable sum, believing it to be morally wrong. And on the other hand they feel exceedingly unwilling to reject a single individual who may be wishing to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth; and who, without their assistance, could not prosecute such a course of study. Hitherto the Society never have rejected such an individual, and they are determined not to, until the friends of education have had opportunity to decide whether they ought so to do, at any future time.

The Society do not indulge in despondency upon this subject. They believe that in relation to the accomplishment of their ultimate object, the denomination are well able to overcome, in the language of Caleb, and possess the land. And they believe also, that if the wants of the Society were fully known, and its importance appreciated, it would receive an abundant and cheerful support. What we need is a general co-operation; this the Society has never had. Divide a great amount of labor among many, and it gives to each, but a small portion. Should the education of our indigent young men, who are hopefully called of God to the Christian ministry, come to be regarded as being of equal importance with the foreign mission, as we sincerely think it ought, our wants would be at once provided for. The foreign mission is supported. And why? Because a conviction has pervaded almost every Christian bosom, that it is as much a duty to contribute annually something for the support of the gospel among the heathen, as it is in our own city or parish.

We appeal to you, dear friends, as to those who rightly understand and duly appreciate the importance and value of an educated ministry. Can you not, as a church and congregation, give us annually the support of one beneficiary, which is seventy-five dollars? Will you not make your pastor a life member of the Society, by paying fifty dollars? Cannot some of you, as individuals whom God has blessed with an abundance of this world's goods, make yourselves life members? Cannot others become annual members, by paying the sum of five dollars annually? Will you not form a male and a female Society auxiliary to the Northern Baptist Education Society? We suggest these as modes, by which you may aid us, hoping that some of them, at least, may appear practicable to you.

We rejoice that a conviction of the importance of education is fast pervading our churches; but we are sensible that time must elapse before the whole lump shall have become leavened. Education in all past ages has been vastly important to a minister; but never so much as at the present

time. This is an age of research, and every believer is required to give the *reason* of his faith and of his practice : which makes it necessary for the minister, whose duty it is to teach others, to possess copious and profound knowledge. Besides, the Bible is now everywhere read in its original languages, and its meaning established upon just and acknowledged principles of interpretation. And as a denomination, the Baptists can make but little pretensions to the character of Protestant reformers, unless a considerable portion of their ministers, at least, are able thus to interpret and defend the book of their faith.

These characteristics of the age, together with an increasing demand on the part of our churches for educated ministers, led to the formation of the Northern Baptist Education Society. The founders of that Society were led to such a measure, under a conviction of duty. The providences of God acted upon them, as a powerful motive, which they could not resist, without violating the dictate, both of their consciences and their sober reason. A demand was made for more educated men, and they felt solemnly impressed with a conviction of duty to make an effort to meet that demand, and their labor has been crowned with abundant success. The Society has, thus far, acted upon the grand principle of the reformation. And what is that principle ? It is this ; that the word of God, as revealed from heaven, in its exact proportions, and unadulterated with human creeds, is the only rule of Christian faith and practice. Upon this principle, Luther acted, the father of the reformation in Germany ; and upon this principle, also, acted Cranmer and his associates, the reformers of the English church. Upon the same principle, acted the puritans, who dissented from the reformed church of England, and sought in the *new world* an asylum for the enjoyment of their religious opinions. Guided by the same principles, also, were Williams and Dunstar and others of the first Baptists in America, who dissented from the puritans, and who carried forward the reformation, as we humbly conceive, quite beyond any who had preceded them ; in as much as they restored to its primitive form, one of the ordinances of the New Testament, which had long been perverted, and broached certain new doctrine upon the subject of religious freedom, which are now acknowledged and acted upon, as the only true principle of religious liberty. Williams and Dunstar were peculiarly fitted for this work of reformation. They were conscientious and strong-minded men—men of great erudition. They were learned especially in the original languages of the Bible. Such men are needed in every denomination of Christians. They are needed to bless the world, and to defend the faith once delivered to the saints.

We had not intended to say so much ; but our mouth is open unto you, dear brethren—our heart is enlarged. We need your sympathies, and especially your prayers, no less than your pecuniary support. We invite particularly our female friends, and all who love our Lord Jesus Christ, to cooperate with us. We beseech you to remember us in your prayers. The work which we are endeavouring to perform, we think is of God. It is not an earthly good, which we seek. We seek neither personal distinction, nor denominational aggrandizement, but the glory of Christ, and the salvation of men. How much do we need, as a denomination, in every State, besides those whom we now have, and especially in the newer States, some

twenty or fifty pious, learned, and able preachers? How much do we need, also, scores of well qualified missionaries to go to the heathen? And may we not seek for an object so desirable as this? But in what way can we seek for it but by efforts similar to those which the education Society are putting forth?

DAY OF PRAYER FOR LITERARY INSTITUTIONS.

Whoever believes in the inspiration of the Scriptures, must believe, also, in the duty and efficacy of prayer; for it is a principle of the divine government most clearly revealed in the record which God hath given us, that spiritual blessings are bestowed in answer to prayer; and that they are conferred in the exact ratio of the fervor and frequency of our prayers. Prayer is the divinely appointed means for obtaining those peculiar blessings, which the gospel proposes to bestow upon a fallen world; or, so to speak, it is the condition of our receiving those blessings, not as possessing in themselves any thing meritorious, but as an act of obedience to the divine and merciful Saviour: In the same sense that faith in Christ is a means of salvation. *Believe on the Lord Jesus Christ and thou shalt be saved. Ask, and ye shall receive.*

It is interesting to notice the sublime comprehensiveness of those promises in the New Testament connected with the devout supplications of a pious soul. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask him. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. What unconstrained freedom do these promises give to the humble believer in his approaches to a throne of grace! He is restricted in his desires, only by the dictate of a scriptural faith. He may come boldly to a throne of grace, in the largeness of his desires; whether to seek for personal holiness, the salvation of his children, the enlargement of the church of which he is a member, or any other blessing, by which sin and misery are diminished, and holiness and happiness increased, and as his faith is, so it shall be done unto him.

Entertaining as we do, these views of the relative importance of prayer, in the scheme of christian duties, we recommend to all the faithful, the observance of the last Thursday of the present month, as a day of special prayer for the Youth in our Seminaries of Learning, our Academies, Colleges, and Theological Schools, that this vast amount of learning and promising talent may all be sanctified and rendered subservient to the interest of an enlightened and pure christianity. This day, for several years past, has been thus observed by a considerable portion of American Christians; and were the advantages of learning, as a means of diffusing christian knowledge, rightly appreciated, and the nature of the duty in question rightly understood, the observance of the day would, doubtless, become universal. The standard which has been thus lifted up, would be sought unto by all the people of

God, with a willing and cheerful heart, as an occasion for bringing their tithes into the store-house of the Lord. What an invaluable blessing has the missionary prayer-meeting on the first Monday evening in every month proved to the christian church, besides the spiritual enjoyment and the enlargement of soul, experienced by the people of God on these solemn occasions! What vigor has it given to christian effort; and what invaluable blessings have its benign influences procured for the perishing heathen! The number of missionaries has been increased, bibles have been multiplied, and tracts distributed, by all which, a knowledge of the true God has been promoted, and floods of light poured upon a benighted world.

There is, unquestionably, in every evangelical denomination of Christians, a great destitution of ministers. To human appearance, there is nothing so much needed at the present time, to advance the further spread of the gospel, and the best interests of man, as an increased number of pious, well educated, and devoted ministers. Ascend now, christian reader, some mount of observation, and behold the wide spread fields, which are white and ready for the harvest—these countless multitudes of immortal beings who are fainting, and are scattered abroad as sheep having no shepherd, and let your spirit be stirred up to prayer, as taught by the divine Saviour—Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest. Pray daily, but especially anticipate the proposed day, and let it be to you a Sabbath. Let your wrestling spirits upon that day be fixed upon the thousands of youth who are assembled in our seminaries of learning, as the special object of prayer. These companies of young men embrace, doubtless, the best talents in the land. They are the pride of our country, and the hope of our churches. From them will arise those who are to instruct our youth in coming years; our journalists; the practitioners of medicine, and of law; the pastors of our churches; our legislators, and our judges. Now it is perfectly within the province of the duty of which we are speaking, to seek for the conversion of so many of these young men, and their subsequent designation of heaven to the sacred ministry, as are necessary for a competent supply of ministers. And we are under special obligations to pray, and to pray in faith, that God would raise up just so many and just such gifts as are needed for the further spread of the gospel into all the world. Are the greater portions of the human family every day perishing in their sins, for lack of those blessings which are bestowed only in answer to prayer; and are we restraining prayer?

Again, there is another view which the pious mind will naturally take of our literary Institutions, hardly less interesting than the one which we have just considered. There is needed for the general prosperity of religion, the influence and labors of other men besides ministers of the gospel: and there are no persons who have it in their power to render so essential service to the interests of religion, as men in public life; the men to whom is committed the instruction of our youth; those who make laws, and those who administer justice; the men who control the press; and those who by the weight of their character, give sanction to custom. These are the very men for whom we are beseeching you to pray—now that they are in the incipient stages of their education, while their characters are being formed, that they may be under the controlling influence of the grace of God, and that in fu-

ture life the vast weight of their influence may be given in favor of evangelical religion.

We commend also to the prayers of all the pious, those of our youth who are hopefully pious, that their piety like that of Brainerd and Whitfield, may be of an elevated character, that whether they are to be laymen or clergymen, they may exert a holy influence. This cast of religious character is of special importance to all who are destined to feed the flock of God. A man may have much learning, but without this peculiar ardour of piety of which we speak, he will be comparatively useless.

After these remarks, we need make no apology for recommending to the special regard of our Baptist friends those Institutions which are particularly under our care. If Institutions for the education of youth, are objects, as they most certainly are, which invite the prayers of all good people, then must they also invite their sympathies, and their cordial support; for prayer for any object always supposes on our part all suitable efforts for the attainment of that object.

It is a fact which cannot be denied, and ought not to be concealed by us, that the Baptists in the United States have fewer men of learning in their communion, than the state of the world, and the great objects to be accomplished, imperiously require. The press, that mighty engine of good, when wielded by the skilful hand of the Christian, is not sufficiently in active operation among us. These circumstances, to say nothing of the loss which we have sustained for want of a just and magnanimous defence of our sentiments, have rendered us liable to constant misrepresentation.

We have trusted to the correctness of our views, and that, to be sure, were a noble refuge; but there are times when to take shelter is unchristian. We are sometimes called into the field in the attitude of defence. Our sentiments are correct, it may be, but if they are to be judged of only from misrepresentation, we are rendered liable to be falsely accused, and unjustly condemned. To be useful to men of science and letters, we must enter their walks; for in no other way can we successfully approach them: and if we are not mistaken, a want of suitable literary qualifications, in many of our ministers, has greatly abridged the influence to which their piety and native talents, under other circumstances, would have entitled them.

There remains for our denomination, it would seem, but one course to be pursued, if we would share with other protestant reformers in the glorious work of reformation, which, in fulfilment of prophecy, remains to be accomplished, which is, to become the decided friends and supporters of education. No other course can give us the necessary means of doing good. Our first effort should be to foster and render flourishing those Institutions already established, which by common consent are the property of the Baptists, and with which, of course, their literary character is identified. Not that these Institutions are sectarian, or that they are to become such, any more than that the other flourishing Institutions of our country, which are under the direction of other denominations, are sectarian. This is a characteristic of our country. Almost all our literary Institutions were established by certain individuals, who belonged to the same communion, and they continue to be supported by persons of the same religious tenets. Nor do we know of any objection to this state of things; so long as these Institutions require no religious test of those who wish

to enjoy their benefits, and are equally liberal to all, in the bestowment of their favors. We regard it rather as a happy circumstance, both in relation to the Institutions themselves, and to the country, of which they are at once its pride and glory.

The corporations upon which the prosperity of these Institutions very much depends, possessing similar views, will be likely to act in concert, and consequently will become more efficient. Besides, this state of things places every denomination upon an equality. It moreover supposes that these Institutions are under a religious influence; or at least, it gives to the friends of evangelical religion, an opportunity to establish under such an influence as many Institutions as they please. The providences of God have therefore marked out for us as a denomination a certain field, for a faithful culture of which, we are held responsible to an enlightened public; and especially to Him whose stewards we are, and in relation to whom our occupancy depends upon our faithfulness. Here are 3000 churches embracing in their territorial limits hundreds of thousands of souls. As a denomination we form no inconsiderable part of this mighty nation, which we think is destined of Heaven to be an example to all other nations, in virtue and intelligence, in the freeness of its government, and in its Christian enterprise. And as a denomination, it is justly expected of us that we bear our appropriate share of the necessary labor in accomplishing these glorious objects. But how can we do this so successfully as by taking to our embraces these Academies and Colleges and Theological Schools, to which we have referred? These Institutions hold to us the relation of children to their parents, and have a right to expect from us everything for which we are pleading on their behalf.

We are happy to know that all our Institutions are at this time under excellent regulations, and afford advantages for education in their respective departments not inferior to any similar Institutions in the land. We only regret in relation to them that so few of our youth are at the present time sharing in the benign influence which their numerous and talented officers are imparting to those who are under their care. This we regret, especially because we have the sons who ought to be educated, and the necessary means for their support.

EXAMINING COMMITTEES.

New Hampshire, Rhode Island, Maine, and Vermont, has now, each of them, a Society organized for their respective territories, holding the relation of Branch Societies to the Northern Baptist Education Society. The Branch in New Hampshire has one examining committee: the Branch in Rhode Island one: the Branch in Maine, three: and that in Vermont, two.

These examining committees consist of three persons each, and are intended to be so located, that an individual residing in any section of these several States, can have a ready and easy access to some one of them.

Upon these committees is thrown a very weighty responsibility. Through the examining committee is the door of entrance to the patronage of any given Society. Beneficiaries are, indeed, admitted in all cases, by the voice of the

Board ; but then the judgment of the Board, of which the examining committee forms a part, must be made up, concerning the character of an applicant, from the representation of the examining committees. This door of entrance should be guarded by every possible precaution. We wish to patronize all who are deserving, but none others. Every examining committee should make themselves fully acquainted with every candidate whom they recommend—the length of time an individual has been a professor of religion—his general character previous to his profession—the proofs he has given of decided piety, and the stability of his moral and religious character since that period—his advantages in early life, and since—his talents as exhibited to the church, upon which their judgment is founded that the individual is designed of Heaven for a minister of the gospel—his address—his disposition—and many other nameless traits of character, without a knowledge of which, we cannot judge with any degree of accuracy concerning the comparative promise of any young man.

As the duty of examining committees is responsible and important, they certainly ought not to be unnecessarily multiplied ; and on the other hand, they ought not to be too sparse. They are appointed as guardians to those youth in our churches who ought to be encouraged in their efforts to obtain an education. And they ought to be looking with watchfulness and prayerfulness, into every church within the field of their observation.

We here take the liberty of suggesting to examining committees one measure, which we think important. The measure is this : to encourage applicants in all cases to prosecute their studies for a season unaided by the Society. This course will be attended with great advantages. A few months' study will often give a developement of character which could be obtained in no other way. An individual, by such a trial, might become satisfied that it was not his duty to seek an education for the ministry : Or if the candidate were an unpromising one, he might, in this time, give full proof both of his ability to study, and of his designation to the sacred ministry.

Besides, if a student can support himself six months or a year, which may be done in most cases, either from his own previous earnings, or from the assistance of his friends, the time of his dependance upon the Society would be considerably diminished : and during this period of special effort to support himself, the student cannot fail to acquire many valuable traits of character. He will learn rightly to appreciate the value of money. He will acquire habits of economy, and a certain determination of character, by which he can adapt himself to circumstances, and press through opposing difficulties. These traits of character, it is well known, are very important. The individual who cannot move without being coaxed, and nursed, and flattered, at every step he takes, will be a useless drone in the church of Christ, though he were to continue in a course of study for twenty years.

The Christian ministry most emphatically needs, in this age of the church, working men ; men who can endure hardness as good soldiers. Hence the great Head of the Church, in his all-wise and merciful providence, is raising up men, who, in early life, were inured to privations, and hardships, and adversities, as being peculiarly fitted to the work of the ministry.

MISSIONARY REGISTER.

FOR FEBRUARY, 1831.

SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 52, Washington-Street, Boston. The communications for the Corresponding Secretary should be directed to the same place, as his residence is removed to the city.

BURMAN MISSION.

VARIOUS communications have recently been received from Burmah, and we present copious extracts from them in the present Number.

The general aspect of the mission is gratifying. Mr. Bennett has commenced the printing of tracts, and large quantities have been put in circulation, which will undoubtedly excite an extended spirit of inquiry.

The health of Mr. and Mrs. Boardman continues very unpromising; though the journals state, that he preaches on the Lord's days at Maulmein, the other brethren being absent.

It has been before stated, that Mr. and Mrs. Wade repaired to Rangoon, to assist the native pastor. We make the following selections from his journal, to exhibit the state and prospects of the Rangoon church.

MR. WADE'S JOURNAL.

Feb. 26, 1830. Arrived in Rangoon, after a long but comfortable passage. Several of the native Christians came to see us immediately on our arrival. They were those whom we had never seen before, except Ko Thah-a, and their appearance as Christians was indeed better than we expected, seeing they had had no opportunities of any instruction except what Ko Thah-a could give.

23. We have now seen nearly all the native Christians, and to-day being

the Sabbath, they and some inquirers with them, assembled for worship. The assembly in all consisted of twenty-three persons.

March 8. To-day is the great annual feast and worship day. Thousands of people are assembled from all quarters to bow down to a great pile of bricks and mortar which they call a god! Five or six of the most active disciples took each a bundle of tracts and went in different directions to scatter the good seed. This evening they returned, and made their report; they gave away to people from all quarters more than a hundred tracts, and told the news of salvation through Christ to many. One of them said they felt as if the Holy Spirit helped them in preaching.

16. This morning one of the Christians who lives several miles off, called for the first time. His name is Moug Kwyet-ne. This disciple, as Ko Thah-a informs me, preaches occasionally in the village where he lives. With him came one of his relatives, who professes to have got a new heart, but has been prevented from receiving baptism on account of his being an actor in the theatrical exhibitions of the Viceroy. He is now liberated, and we shall see whether he truly wishes to be baptized or not.

18. Me Menko and Mah Menpoo were examined by the church, received, and baptized. Me Menko was given us by her mother before the war. The time that the place was taken, she happened to be on a visit to her mother's, and we saw no more of her until our arrival now. As soon as her mother heard of our arrival, she brought the girl, and wished us to take her again. She was awakened about two months ago. She asked for bap-

tism on the 7th inst. but we put her off a little, for further trial. Mah Menpoo is the wife of the disciple, Moug Sanoon, 1st. They both gave very good satisfaction when examined, and were received unanimously by all the members of the church who were present. Mah Nan, the mother of Me Menko, asked for baptism this afternoon, but has not yet been brought before the church.

28. For the last ten days have had an increase of company, and there has been especially a great demand for tracts, so that our supply is nearly gone. Among those that have called for tracts, there have been some who are in government authority, and many priests.

April 1. Mah Nan received by the church and baptized. An increase of company daily. Ko Goung, the Ya-woon's teacher, called.

Yours, &c. J. WADE.
Dr. L. Bolles, Cor. Sec'y.

The heat in Rangoon, April 15, increased in Mr. Wade the attack of the liver complaint, and he sailed to Maulmein for his health. Mr. Judson accompanied him on his return, and on the 28th of May, commenced a journey into the interior, with Moug Ing and three other native Christians.

LETTER FROM MRS. WADE TO MRS.
BOLLES.

Rangoon, May 31, 1830.

My dear Mrs. Bolles,

Your very kind letter of July, 1829, reached me in safety, as did also the box of articles from Hartford, and the one sent from Salem. Brother and sister Bennett's arrival was truly grateful to our hearts, but we felt also sad, to see them come alone. When, my dear sister, shall we see our young brethren who are called by the great Head of the church to publish the gospel to all this world, willing to renounce the pleasures of civilized and refined life, that they may bear the cross and follow the blessed footsteps of our divine Lord and Master? Brother and sister Bennett both arrived in fine health, which has continued thus far, and we have great reason to hope that they are destined to be eminently useful. Mr. Bennett is actively engaged in printing, while sister B. has

already made much proficiency in the language. She appears to have come out with such conscientious, self-denying, humble feelings, as gives us reason to believe that she is peculiarly approved of God. You have doubtless heard from the brethren the reasons of our being in this place, and of brother Boardman's removal to Maulmein. Brother Judson left us on the 29th, and is in a little boat with some of the native brethren proceeding up the river, preaching and distributing the word of life.

Mrs. Bennett has taken all the school accounts from the first of Jan. 1830; and also all the boxes of goods which were directed to my care for the use of the girls. I brought here with me one of the scholars, named Sarah Jacobs, and took a young girl from this place, to be a companion for her, who has since given evidence of piety, and been baptized. These two I teach myself, and they improve finely and give me much pleasure; but as I find all my time occupied with daily visitors, I fear that I must give it up.

The number of girls supported at Maulmein, during the year 1829, will average from six to seven. These have been most of the time boarded with good Christian families, who live near us, so that we could take care of them, and give them religious instruction daily; while they have been sent to a day school, very near our house, taught by one of the young female disciples, who had been engaged to teach the little daughters of the Christians around us, after the plan of our common day schools at home. This arrangement has enabled me to spend most of my time with adult inquirers, and in visiting the villages with Mr. Wade. The expenses of the day school and boarders, including two little school houses, have been, the year past, three hundred and twenty Madras rupees, which is about three hundred Sicca rupees. About one hundred of this sum has been expended for the day school, and the remaining two hundred for the support of the boarders.

I have never at any time, during the three years that I have superintended the boarding school, formed any plans which have involved expense, without the advice of the brethren at the station, and have never received money, without presenting my bills for inspection. And my account book, which shows the exact amount of monies received, and the manner in which the

items have been expended, during the said three years, is still open for the inspection of those who have not lived at the same station. I mention these particulars because I have heard missionaries accused of negligence in these points.

Dear sister Boardman you have probably heard, has been, and is still very poorly, while brother Boardman is, we are all compelled to think, with the physician, in a hopeless decline. O how can we spare such a missionary! And is there not a single brother and sister, who will come to strengthen our weak hands and encourage our sorrowful hearts?

Do not in your prayers ever forget your unworthy sister,

D. B. L. WADE.

MR. BENNETT'S JOURNAL.

We left Calcutta in the brig Helen, for Maulmein, Dec. 26, 1829, and after a tedious passage down the Hoogly, to the 3d of January, we parted with the pilot, and stood for Cape Negrais, which we made on the 8th, and on the 13th came to anchor at Amherst, at 3 P. M.

Jan. 14, 1830. At 12, left Amherst and the brig, in company with Capt. Revely, in a Burman boat, and two other boats carrying our goods, the press, paper, &c. for Maulmein, twenty-five miles up the river, where we arrived in the evening, and after a walk of a mile, arrived at the mission house, and were cordially welcomed by brother and sister Wade. Mr. Judson soon came down to the house, and we found ourselves very comfortable, after the fatigues of the day, and thankful to a kind Providence in bringing us safely to the scene of our labors.

Feb. 6. The office being finished, moved into it. It is very convenient, though built of bamboos and denees, &c. It is 15 by 30 feet, and cost about 230 rupees, or nearly \$105.

27. To-day completed laying a case of Burman letter and assorting all the type I have here. There are about 646 different letters in the course of Burman printing, and there are no capitals as in English.

Mar. 5. And now another day has come, which calls, "return, ye ransom-ed rebel, home." Ten years to-day I saw as I never saw before, I heard as I

never heard before, and truly I felt as I never felt before, and could praise the Lord and say, "Lord, help me;" help me to praise thee. I have spent my time thus far in rebellion; now help me to spend the remainder to thy praise and glory. But, alas! when I look back and see how goodness and mercy have followed me, and how I have returned ingratitude for favors received, I am a wonder to myself, and undoubtedly a wonder to saints and angels. Soon after this memorable day my mind was led to this land as the sphere of my labor, and though I strove against it, all was in vain, for He who is stronger than I hath brought me hither. And when I have during these ten years past felt the love of God shed abroad in my soul, then my mind has been more or less directed hither; and when I got to that strait, as to be willing to leave all in the hands of God, and be guided by his providence, I find myself in Maulmein. Here, I am satisfied and contented.

10. Printed the first eight pages of a Burman tract, entitled the Golden Balance; six hundred copies only in this edition.

Lord's day, 14. Heard Mr. Judson as usual. To-day, for the first time in Burmah, and the second since I left America, sat down and celebrated the death and sufferings of our dear Redeemer. Ten males, and nineteen females, Burmans and Talings, present.—Mr. J., my wife, and myself. It was a precious reason.

20. One year to-day, I bade adieu to the scenes of my childhood, and since then, through affliction and prosperity, the hand of our kind and Heavenly Father has been over us for good. I have not looked back to scenes which are past and gone, and revisited in imagination my dear friends and acquaintance often; but I have more than ever looked forward to scenes which were opening before us in this world, and more especially in the world to come. All here is nought and vanity—all before is joy and rejoicing, if indeed we are among the "called according to his purpose." Then why should we be so slothful in the service of Him who has done so much for us, as in a few days we shall be called to enter into "the joy of our Lord?"

Lord's day, 28. Heard Mr. J. preach. A soldier baptized to-day, by Mr. J. Have been reading Brainerd's life. O how he puts me to the blush! He

wrestled with God, and prevailed; he labored for God, and succeeded; he desired the presence of God, and he enjoyed it; he cast the world beneath his feet, and triumphed! May I be able to overcome myself, my worst enemy.

Lord's day, *Apr. 4.* Attended English and Burman worship, after which two natives were received by the church, and baptized by Mr. J. making seven since we arrived, to wit—four natives and three Europeans.

20. In the evening three natives, Ko Dwai, Ko Shwa-ba, Burmans, and Ko Man Poke, a Taling, were ordained by Messrs. Judson and Wade, as deacons. Messrs. J. and W. expect to depart to-morrow.

26. Accompanied my brethren to the brig. It was heart-melting to see the poor natives, who look to Mr. Judson as a father, kneel and bow to him, while their eyes were suffused with tears. It was a very moving scene.

Lord's day, 23. Brother Boardman preached to English and Burmans, and as the Doctor has prohibited his going out in the evening, he cannot attend to the native nor English worship in the evening, and desires I would take charge of the latter. This evening I made a few remarks from Hebrews ii. 1, 2, 3. Had some more freedom than I have had at other times.

June 5. To-day heard two soldiers give a relation of their religious exercises previous to baptism. One of them has been an Independent, and the other a Wesleyan, though the latter thinks he knew not the truth as it is in Jesus, until about two months since. They came here in February from Madras, with a company of artillery, to which they belong. One of them is a sergeant, and the other a bombardier. O may the Lord bless them in the performance of their duties, and make them instrumental of good to their companions.

8. This morning the two soldiers mentioned last Saturday, came out, and were baptized by brother B. who immersed them according to custom. We had a very pleasant meeting before the administering of the ordinance. God I trust was present in very deed.

26. Commenced printing a tract of prayers. Sent a box of tracts to the friends at Rangoon. Received letters from the same, who say they "have about an hundred calling daily, and many calling for books." O may the

graces of the Holy Spirit descend on Rangoon.

Lord's day, *July 11.* This afternoon, according to course, the native church celebrated the death and sufferings of our Lord Jesus Christ. There were present, fifteen males and twenty females, which with brother and sister Boardman, my wife and myself, made thirty-nine. It was a very solemn time, and more seriousness pervaded them, than I ever saw before. O may this be continued. Here Burmans, a Karen, Talings, Chinese, and Americans sat down together to celebrate the love of the Saviour; and how comforting the reflection that the great multitude, which no man can number, will be composed of all nations, and kindred, and tongues, and people, who will sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, and live and love and adore Him who redeemed them with his precious blood, forever and ever.

Accompanying the foregoing journal, the following letter was received from Mr. Bennett.

Maulmein, July 13, 1830.

Rev. and dear Sir,

As there is now a vessel here, to sail in a day or two for Bengal, I have forwarded by her my journal to this time.

We are, through a merciful providence, in good health, and find here a good climate, far different from Bengal. Since I sat down to write this letter, we have received letters from brother and sister Wade, in Rangoon, dated the 5th and 6th; a few extracts from which I dare not neglect to copy, as you will by them see some of the spirit of inquiry among the Burman people, especially after tracts. Brother Wade says, on the 5th, "The box of books you sent us reached us this morning, which were very acceptable." I sent this box a few days since, and then sent him all the first edition of the Catechism I had, with 400 of the View of Religion, and others, making about a thousand. After writing about half a page, he says, "*Please to send several hundred of the Catechism as soon as they are out of the press, for we shall soon be out.*" I yesterday completed the second edition of two thousand copies. To brother Boardman, of the 6th, brother Wade writes, "Send us a

thousand of the tract (View) and catechism." Mrs. Wade writes to Mrs. Bennett, the same day, in a P. S. "Mr. Wade desires me to say, that if the thousand tracts (meaning the View of Religion) and catechisms are not yet printed, he begs you will not let the Hebe return without bringing what you have." And then she adds, "What we have on hand will not last more than two or three days longer." She says in the letter, "The news that books had arrived from Maulmein, began to spread rapidly to day, so that since noon I have given of the tract* and catechism above three hundred, and then was obliged to refuse many, in order to have some left for another day. And those who read the books were mostly from the boats in the river, and will proceed to all parts of the country. We sometimes feel that our poor labors are in vain, because we do not see fruits. But a great many of those who visit us are from distant parts, and only stay a week or two, and then take books and go far away. Among this class, Mr. Wade has had three very interesting and hopeful inquirers of late." Thus you see, my dear Sir, that the spirit of inquiry is spreading, and it is really encouraging when the people listen for a number of days, and take tracts on their departure. The instances are here sometimes, that tracts are refused, and if taken, are returned afterwards.

I have been so engaged for a long time, that I have not been able to study but a very little. As I think I can do more effectual good, just now at least, without the language, though I study a very little daily. But the sight of my eyes often affects my heart, when I behold hundreds around us, who are bound to the same bar as ourselves, and who are held in bondage by the enemy of all righteousness. My heart at times feels for them deeply, and I feel more than I ever before did, that I would spend the few remaining days I have on earth, in doing good to the poor heathen, and in endeavouring to cause them to become acquainted with the way and means of salvation. The shortness of time and the certainty of death, have affected me more of late than formerly; and, connected therewith, the requisition to live as a pilgrim and stranger, who is travelling towards eternal rest: and though we do not

"fare sumptuously every day," this is immaterial, if we are soon to be introduced into the joy of our Lord, where are pleasures forevermore. I have also been in a measure affected with these words, "Let the same mind be in you which was in Christ Jesus." I find it is proper to set the same estimate on all the pleasures, all the pursuits, and all the glories of this world, that he did.

I am, dear Sir, yours,

C. BENNETT.

Rev. Dr. Bolles, Cor. Sec.

MR. JUDSON'S LETTER.

To the American Missionaries in Rangoon and Maulmein, and the Cor. Sec. of the American Baptist Board of Foreign Missions.

Prome, June 15, 1830.

Dear Brethren and Sisters,

Foreseeing that during my residence in the interior of the country, I shall be desirous of writing many letters to my beloved brethren and sisters in Rangoon and Maulmein, in addition to my usual correspondence with the Board, and desirous of spending as little time as possible in such employment, I propose to blend all my communications in one; and as I have usually sent my journal in duplicate, I shall now send one copy to Rangoon, to be transmitted thence to Maulmein, and thence to America; and the other copy I shall send to America, by the most direct conveyance.

I proceed, accordingly, to give you some account of my adventures since leaving Rangoon, on the 29th of last month. The afternoon of that day, we reached Tix-theet, 12 or 15 miles distant, and the tide being against us, we remained there several hours. I went on shore, entered into conversation with several, and gave away a dozen of the old tracts; and it was amusing and gratifying to see the whole cluster of boats, about sunset, employed in reading and listening to the truth; and some would be constantly coming to our boat for a tract. I could have given away a hundred to advantage; for though the village contains but very few houses, it is a place of rendezvous for a multitude of small trading boats. At midnight we reached the cluster of villages about Pan-ling, containing, I

* This means the View of Religion, as when there was no other, it was called "The Tract."

should suppose, a population as large as that of Rangoon. In the morning, I went on shore at Kat-tee-yah, and spent a couple of hours in preaching to little assemblies, and distributed about thirty of the old catechism. I could have given away two hundred with perfect ease, and to the greatest advantage, for they would have spread from this central place into every part of the country. It is in my way to produce a few tracts or catechisms, and after reading and talking a little, and getting the company to feel kindly, I offer one to the most attentive auditor present, and on showing some reluctance to give to every person, and on making them promise to read attentively, and consider, and pray, they get furious to obtain a tract; many hands are eagerly stretched out, and "give me one, give me one," resounds from all sides. On the 31st, we reached Gnet-tong, near the great river. Just became engaged with a few people, when the master of our boat concluded to proceed further. Gave away two tracts. One of them fell into the hands of a respectable elderly man, who having read part of it, followed us, in a small boat, to ask for something more, and I gave him a copy of Matthew. Just at dark, reached Yan-gent-san-yah, at the entrance of the great river, the Irrawaddy, 50 or 60 miles from Rangoon.

For several days after entering the Irrawaddy, I did nothing, scarcely, on account of the rainy weather, and other unfavorable circumstances. At Hen-tha-dah, 90 miles from Rangoon, I walked through the place, though it was very wet, and gave away a few tracts. Moug En found some relations on shore, at whose house he and another of the disciples slept, and they did something in the evening.

The night of the 6th of June, we spent at Yay-gen, a pretty large village, just below Ka-noung, on the opposite side of the river. Here the native country of the tamarind tree commences—the banks of the river become high and pleasant; nature assumes a more interesting and commanding aspect, and at this distance even the character of the people always seems to me to be a little more elevated. Immediately on landing, I went through the place, but without any success, and was just coming off, when I descried Moug Ing, with half a dozen about him. I drew near, and very soon had a large and respectable

assembly, to whom I held forth, and distributed about thirty tracts and catechisms. Several pursued us to the boat, and begged very hard, and we continued to give away to small parties who came in succession, and occupied an empty boat which lay between us and the shore, till late in the evening, when our Captain pushed off into the river, to get rid of the annoyance. However, it would not answer, for they came to the shore, and called out, "Teacher, are you asleep? We want a writing to get by heart." And on being promised one, if they would come and get it, they contrived to push off a long canoe, which lay between us and the said empty boat, and got so near that they could reach a paper stuck in the end of a long pole. This continued till nine o'clock at night. Once during the evening our Captain went on shore, and he said that in almost every house, there was some one at a lamp, reading aloud one of our papers. I felt some desire to pray, that it might not be all in vain. It cost us not less than sixty tracts and catechisms. Write to Maulmein for several hundred, and ask brother Bennett to get ready to print another edition. I have already given away one quarter of my whole stock; and I shall have to send to you for a supply before long.

We passed the large towns of Kanoung, Myan-oung, and Kyan-gen, without being able to do any thing. But at Kyee-thai, a pretty large place, I went on shore, and got the start of the boat by about an hour, which time I improved under a shed, in the midst of an attentive crowd. I gave away several tracts. Some of the people followed me to the boat, begging the Captain to stay all night. And after we had pushed off, a little boat pursued us, with a small offering of rice and beans, begging another tract. It was quite dark when we arrived at Shway-doung, one of the most populous places in the country. Above Shway-doung, we came to the flourishing villages of Pyouk tsik and Mendai, divided by a small creek. The latter is our Captain's home, and he wished to stay a day or two, before going to Prome, which is only a few miles distant. The people at Mendai seemed disposed to cavil, and some of them treated me rather uncivilly. I gave away not many tracts. Moug Ing went out to Men-yoo-ah, near which is the residence of the celebrated Toung-dwen teacher, the head of a sect of heretics

in this part of the country; and in that neighborhood, he found our old friend, Mai Zoo, baptized formerly in Rangoon. The next morning, she came to the boat, accompanied by Mah Wen-yo, widow of Moug Long, the one-eyed metaphysician, formerly mentioned in the annals of the Rangoon mission, who now declares herself a Christian, and one Mah Ping, a very hopeful inquirer. These women all begged me to stop one day, while they could return and consult their male relations, whether it would not be better to invite me to come to their village at once, without proceeding to Prome. So I consented, and they went off. In the afternoon of that day, I had a crowded zayat on shore. One man appeared to be impressed. But there were many cavillers, and some discouraging signs. At night, the women came back, and with many tears said, that the chief men of the village were afraid to entertain a foreigner, lest in case of war with the English, they should be involved. The next morning, the wife of the governor in these parts, having heard of me, sent to the boat for a tract; several other people also came on the same errand, until we left the place, which we did about noon; and at night, the wind being contrary, we reached this place, about 170 miles from Rangoon. I landed, and found Mr. M., the only European residing here, and he invited me to stay with him a few days, until I could get settled. The next morning, I left the boat and repaired to his house. He immediately took me to the governess of the town, whose husband has lately been summoned to Ava. In her presence, I found the deputy governor and a number of people. I read and preached to them. They applauded my style of reading, &c. but seemed to be more taken with the sound than the sense. The governess, however, was evidently impressed. She begged for the tract, that she might get it copied. I presented it to her, and she received it thankfully. Thence, I proceeded to various places in search of a house to be let, but was unsuccessful. The people are afraid to have any connection with a foreigner. Ever since Major Burney passed up to Ava, the country has been full of all manner of rumors and fears. The very face of a white man spreads general alarm. Mr. M. has been accused of being a spy, though nothing can be more false; and

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it was even proposed to put him in confinement. I find that the same suspicion is generally felt towards me. I foresee, that people will be afraid to come near me, and that my usefulness here will, on that account, be greatly impeded. Add to this, that the town has been so dreadfully oppressed to pay their contingent of the government debt, that poverty, distress, and terror, are the order of the day. However, the walls of Jerusalem have sometimes been built in troublous times.

Failing in my attempt to hire a house, I went in search of a vacant spot to build on. Fell in with two of the first officers of the place, and had a little friendly conversation. Found, in the heart of the town, an old dismantled zayat, in front of a pagoda, with a little vacant ground around it. Went to the deputy governor, presented him with a tract, and warned him not to be intoxicated with worldly splendour, for life was short, &c. He read part of the tract, and said, that my words were very proper. One of my people respectfully requested leave to repair the old zayat for the residence of the Kalah Pong-gyee, until he should proceed to Ava. The governor was disposed to be kind; but fearing, I suppose, for the reasons above mentioned, to do any thing on his own responsibility, said that he would bring forward my business in the court-house, the next day, before the assembled authorities of the place.

Notwithstanding this promise, however, nothing was done the next day; and it being Lord's day, I staid at home, had usual worship with my people, and tried to study patience and Thomas à Kempis, in the shattered house that Mr. M. occupies, with the rain beating in on every side.

On Monday, that is yesterday, I went myself to the court-house, and found the magistrates assembled, each sitting at his post, in Burman style, and the deputy governor in the centre. He pretended not to see or know me. I waited some time, and in an interval of business, addressed some of the inferior magistrates. An inquiry rose who I was, and what I wanted. The deputy governor began slyly to assist me, and after considerable conversation, it was unanimously agreed that I should be permitted to take possession of the old zayat, and repair it for my present residence. From the court-house I went to survey my new estate.

I find it to be 45 feet long, and 20 wide. The posts, and the main parts of the roof and floor, being of teak, are still extant; but it is all overgrown with wild creepers, and makes on the whole, a pretty venerable ruin. It stands on holy ground, occupying one corner of the enclosure of a pagoda; which corner I am to surround with a fence, and thus have an enclosure about four times larger than the ruin itself. This morning, I am sending out people to buy materials and engage workmen to make the place habitable as soon as possible.

I am very glad to hear that brother Bennett is leading the worship of the European assembly, when brother Boardman's ill health prevents him. Go on in this good work. You have an evident call from God and man. As to the ideas you entertain of your own unfitness, they are quite correct; but if you thought you were fit, it would clearly prove that you were more unfit than you are.

How much I love you all, dear brethren and sisters and disciples, I cannot tell. And did I not expect soon to meet you in heaven and be happy with you forever, I should be quite unwilling to live in exile, far from you in this dark land.

A. JUDSON.

Rev. Messrs. Wade,
Boardman and Bennett,
and Dr. Bolles, *Cor. Sec.*

PLEA FOR BURMAH.

We have been kindly permitted to copy the following interesting letter, from Mr. Sutton to Rev. Dr. Sharp. Our readers will recollect, that Mr. Sutton married the widow of our late missionary, Mr. Colman.

Balasore, Orissa, Aug. 17, 1830.

My dear Brother,

An opportunity presents itself of sending to your good town of Boston, which induces me to write you a few lines. I have nothing indeed of any importance connected with ourselves to communicate. Ours is a dry and thirsty land. We see, however, a little cloud rising in the horizon towards Bengal, which promises a refreshing shower. I suppose there has been a greater number

of converts made from Hindooism during the past twelve months, than in any similar period, in this part of India; and the work is still going gradually forward.

But it is respecting Burmah I wish to write a few words, because I have long felt condemned that I have not joined the general cry for more laborers to be sent to that encouraging field. I know it may be said, What have you to do with Burmah? And I answer, as a missionary, that I cannot help feeling myself identified with the cause of missions generally. All its ramifications seem but as so many nerves of the same body; touch which you will, there is an immediate communication with the seat of feeling. But I have an interest also in my wife, and my wife has an interest in Burmah; besides which, we both of us are acquainted with several of your missionaries; and our affectionate correspondence often awakens our sympathies for them especially. Our late letters from Burmah contain good tidings of good things; while they furnish cause for regret that their missionary strength is so weak. Apart from all partial interests the cause in Burmah is invested with peculiar interest; and it is by a gracious Providence thrown into the hands of a people capable of shedding over its benighted thousands the pure light of heavenly truth; a people, alas! who have not yet, as a body, appeared to enter into the claims of this interesting charge. The whole Christian world will doubtless feel grateful for what you have done; but cannot you, ought not you, to do much more?

There were many who felt disappointed on the arrival of your last missionaries. I do not mean with those who came out. No; but that they were not accompanied by several others. The great increase of the Baptists in America seemed to promise us many extra missionaries.

These are golden hours for your Society. The way is now open for you to exert an extensive influence on Burmah. How long it will remain so is very problematical. Political affairs in the East do not promise anything of that stability on which you may calculate in Europe or America. Now then is the time for you to bring all your energies to bear upon this strong hold, where you have already made so wide a breach. One or two obvious circumstances may be noticed which demand great sacrifices from the American

Baptists in behalf of Burmah. The superstition of the people is more assailable than any other in the East. The difficulties of the Burman system, great as they may appear, and are—yet they are mere mole-hills compared with the mountains of Mahometan bigotry and Hindoo apathy. There being no cast is a great consideration. But the disposition of the Burmese to inquire and investigate, is a feature in their character enough of itself to cheer the missionaries' heart. I might sit at home in Orissa, month after month, and no Hindoo would come near me; or at best, very rarely. But in Burmah, the houses and zayats of your missionaries are thronged with inquirers daily. I know something of the folly of that infidelity which supposes money and men will do everything, and I much fear that the Holy Spirit has been often grieved by this feeling in missionary bodies. Yet how can they hear without a preacher; and how can they preach if you do not send them? Perhaps you will say, I wish we had a dozen missionaries to send; and I ardently wish so too. I long to see you improve the opportunities the God of all peace has put in your power.

I cannot help feeling that an awful responsibility rests upon our young men who profess to love the Lord Jesus and his cause; and that they have good reason to look at the curse of Meroz with fear and trembling. The remark is perhaps as applicable to England as to America; but I would put it to the young men of the Baptist denomination in America especially,

"If you love, why are you thus?"

Why this reluctance to leave home and its enjoyments for Him who left heaven and all its glories for you? Is it that you must make greater sacrifices than he? or must you endure a conflict more terrible? No. Is it that you do not think it is your duty? Look at his commission: "Go ye into all the world, and preach the gospel to every creature." Is it that you think greater honors will wait on you at home, or greater success attend your labors? You probably err in your ideas. You may exert an influence in India which will go on, accumulating its energies and accelerating its progress, to latest posterity. A missionary's efforts often resemble the poet's pebble, which first stirs the peaceful lake—

"The centre moved, a circle straight succeeds;
Another still, and still another spreads."

I am persuaded that many are deterred from engaging in this benevolent work through exaggerated views of the difficulties to be endured, and the dangers to be encountered. I would not intimate that there are no dangers or difficulties; but if we are called to sustain peculiar trials, we have peculiar supports. If the opinion of one who has been called to sustain no ordinary share of affliction will aught avail, I assert, that if I could divide myself into fifty parts, each part should be a missionary. I would seek no higher honor. I would long for no more benevolent work. I would pursue no nobler source of happiness. It is a work which might truly

"fill an angel's heart,
And filled a Saviour's hands."

The road through India or through Burmah, to heaven, is as safe as that which leads through America; and we have demonstration from the happy close of many a loved brother and sister's course, that its termination is as blessed. O that I may live to see many of the sons and daughters of America come forth to plant the rose of Sharon in the wilds of Burmah, and behold it shed its sweet perfume on all the nations round.

Yours affectionately,

A. SUTTON.

NEW YEAR'S GIFT TO THE
HEATHEN.

From a source from whence numerous benefactions for the Foreign Mission have before been furnished, the Treasurer has received the annexed proposal of presenting \$150 towards raising \$1000 for printing the New Testament in Burmah; which we lay before our readers, with the hope that others will present donations to complete the sum by the 1st of April next.

— January 1, 1831.

Dear brother,

The revolving period has again arrived for those who care for the souls of the heathen, to unite, "as good stewards of the manifold favor of God," in imparting the word of everlasting

life to their benighted fellow men. You may expect one hundred and fifty dollars from this place before the first of April, the usual time for making up the sum of one thousand dollars.

We hope our beloved brethren who have heretofore participated with us in this high privilege, and who have found it "more blessed to give than to receive," will make up the above sum, which is to be appropriated exclusively to giving the New Testament of our Lord and Saviour Jesus Christ, without note or comment, to the perishing Burmans.

Yours respectfully, ———

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SUCCESSFUL METHOD OF AIDING MISSIONS.

Letter from a friend to Temperance and to Missions; to the Treasurer.

Ashfield, Jan. 8, 1831.

Dear Sir,

Something like a year since, I, with most of my family united with a Society, the constitution of which was, abstinence from the use of ardent spirit, wine, tea, and tobacco. By adherence to the articles of our constitution, we are in possession of ten dollars, which we cheerfully transmit to you, wishing its transmission to the Burman Mission.

Although indulgence in the above stimulants might have occasionally produced a pleasing sensation, yet the reflection that the amount thus saved is sacredly pledged for the best interests of man, does in us produce a more desirable state of feeling. We humbly anticipate that such a course will produce a reflection more congenial to the Christian's feelings in a dying hour, at the judgment seat, and in eternity. I would earnestly entreat my christian friends to try a similar experiment.

Yours, &c. CYRUS ALDEN.

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REVIVALS OF RELIGION.

A gentleman in Buckland, Mass. Dec. 18, 1830, in a letter to the Corresponding Secretary of the Board of Foreign Missions, thus describes the effects of a young minister's labor among them:

"When he came here, we were in our infantile state, and all this region

in a wretchedly destitute situation, and the churches broken down and discouraged. We were constituted, three years since, a church of about thirty members. We have since been signally blessed with additions; 21 baptized since June, several received by letter; whole number since our organization nearly forty. We have now in progress a meeting-house, and have very nearly money sufficient to defray the expense. In the church in Charlemont, where he has labored half the time this last summer, which was broken down and considered in a hapless state, there has been a happy revival; harmony and order restored, and rising of thirty added by immersion into the likeness of the Saviour's death; and they have now sought and obtained a young man to labor with them all the time. In the church in Ashfield, where he is now laboring half the time, a pleasant revival has commenced, and eight or ten are to be baptized to-morrow."

N. B. Instead of eight or ten, fifteen were baptized; and thirty appeared at the third meeting, as anxious inquirers, pricked in the heart. Several are to be baptized in Buckland, next Sabbath. Bless the Lord, all ye his saints.

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Letter from Rev. Oliver Barron, Maine.

Cape Neddock, York, Jan. 3, 1831.

Rev. and dear Sir,

It will probably be gratifying to you to know the result of the annual meeting of our County Auxiliary Society, for the aid of foreign missions. The meeting was held last Wednesday at the house of A. Smith, Esq. Alfred. The meeting was more fully attended than it has ever been before. About all the ministers belonging to the Association were present, and a goodly number of the brethren. The meeting was of a peculiarly interesting character. There is evidently a waking up among us with regard to missionary operations. The Society re-organized by choosing Elder William Godding, President; Elders Joseph Gilpatrick, Henry Smith, and Joseph Bullard, Vice Presidents; brother A. Smith, Treasurer; and O. Barron, Secretary. The most of the pledges given at the Association were redeemed, and some received from other sources. The amount

pledged was \$160.00. The whole amount received by our Treasurer, including the contributions at our meeting, is about \$165.00.

A revival has been progressing for some months in Elder Smith's society, where we held our meeting. Forty have been added to the church. There are also revivals in several other churches. About two hundred have been added to the churches in this Association since its meeting last June.

Yours with Christian affection,
 OLIVER BARRON.
 Rev. L. Bolles.

Extract of a letter from a ministering brother in Albany.

Albany, Dec. 16, 1830.

Dear brother,

It will, I am persuaded, give you pleasure to hear of the triumphs of the cross in this place. The energy of the Holy Spirit, in its quickening power, has been displayed in a most extraordinary manner, among the colored people in this city. It became apparent very shortly after brother Paul's departure for the west. Since then, 27 have been baptized according to the original simplicity and beauty of the divine institution, and between 20 and 30 are now waiting to enjoy the holy privilege of obeying the Saviour. This is indeed a season of refreshing for this little church; as the work is still evidently progressing, we are encouraged to hope that many more will know the power of a Saviour's resurrection, and the sweetness of his redeeming love.

There is evidently a solemn attention to the word in my own congregation, and we do not cease to pray that this visitation of love and grace may not terminate until our hearts shall be made glad by the presence and power of God in the midst of his people.

Yours as ever,
 Dr. Bolles. B. T. WELCH.

LETTER TO THE TREASURER.

Mariaville Dec. 18, 1830.

Dear Sir,

I completed my collegiate studies at Waterville College, in July last, and immediately entered upon the scene of my present labors. By the request of the 1st Baptist church of

Mariaville, I was soon called to become an under shepherd over them, and by an ecclesiastical council was ordained their pastor, on the 8th of September last.

The church was then laboring under the pressure of discouragements. Her enemies were predicting her downfall, and combining their efforts to effect it. But he who said to his disciples, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom," soon appeared in his glory to build up her waste places. Several weeks since the Lord was pleased to commence a glorious work of grace among us, which is still progressing. Our meetings are well attended, and unusually solemn. Between twenty and thirty have in the judgment of charity recently indulged a hope in Christ, and a number appear to be under the most pungent distress of soul. Since my ordination, twenty-three have been added to the church by baptism, and one by letter. Others are waiting an opportunity to unite with us.

The Second Baptist church of Mariaville was organized last spring. To this church I preach part of the time. I have recently given the hand of fellowship to six who joined this church by letter. Quite an attention to the subject of religion exists there; preaching is listened to with a deep and lively interest. Numbers appear to be anxious about the concerns of their souls. Though the excitement has but recently commenced, and it is not yet known what will be result, I cannot but hope from the exercises of my mind and present flattering prospects of a revival, that the Lord designs there to make a glorious display of himself in the salvation of sinners. To preach the gospel of Christ, which exalts our Redeemer and King—shows forth the praises of Jehovah—points sinners to the Lamb of God—and communicates to man blessings of infinite value—at such a time as this, is a delightful work—

"My willing soul would stay
 In such a frame as this;
 And sit and sing herself away,
 To everlasting bliss."

Permit me through your agency to tender to the Massachusetts Baptist Education Society my warmest thanks for the liberal beneficence, bestowed upon me at a time when I so much needed assistance. Shall Providence

ever enable me to obtain the means, I shall with the greatest pleasure refund the money I received of the Society, while I was a beneficiary, and enjoyed its benefits. They have my best wishes and feeble labors for their enlarged operations and future efficiency and success.

Yours respectfully and affectionately,
in gospel bonds,

WILSON C. RIDER.

Hon. H. Lincoln.

HARVEST FROM SEED SOWN.

We were pleased to notice in our December Number, the receipts of the Treasurer of Foreign Missions from the Baptist church in Sardinia, N. Y.—But a few years since this church was presenting the Macedonian cry, Come and help us. Help was imparted by the Baptist Missionary Society of Massachusetts, to enable them to sustain the ministry of the word. Now this church is imparting of the good things which God has given them, to spread the gospel in foreign lands.—The seed sown by the missionary society has taken root, began to bear, and sent a portion of ripe fruit to Buriuah. The intimate connexion between domestic and foreign missions is happily exhibited, and an encouragement presented to aid infant establishments in our own land, as a certain means of increasing our ability to send the word of life to the heathen.

AMERICAN BOARD OF COMMISSIONERS.

The January number of the *Missionary Herald*, contains a summary of the proceedings of the Board, from its organization to the present time, from which we select the following items.

“The American Board of Commissioners for Foreign Missions was organized in the year 1810, and incorporated in the year 1812. Of course it has

now been in existence twenty years. It is composed of corporate members, corresponding members, and honorary members. The corporate members are chosen by ballot. Twenty-two have died, and 66 are now living, viz. 38 clergymen, and 28 laymen. They reside in different parts of the Union; 38 beyond the limits of New-England. Of the corresponding members, 10 are dead, and 21 survive, in various parts of the world: these are also elected by ballot. Nine of the corresponding members are laymen, and 14 belong to foreign countries. The honorary members are constituted such by the payment of donations; a clergyman, on the payment of fifty dollars at one time, and a layman on the payment of one hundred dollars. Twenty-five are deceased, and 606 now survive; viz. 434 clergymen and 140 laymen, in our own country, 14 missionaries among the heathen, and 7 clergymen and 11 laymen, belonging to foreign countries. There are, also, 18 honorary members *ex officio*, presidents of auxiliary societies, whose annual contribution to the funds of the Board is one thousand dollars.”

The Board has received about 955,000 dollars, and expended about 916,000; in addition to which, \$16,000 have been received and expended for the printing establishment at Malta; and funds have also been provided for the support of the Secretary and Treasurer, amounting to 32,000 dollars.

The number of societies organized to aid the funds of the Board, are 1634; the number of Missionary stations in this country and in foreign lands is 50; number of Missionaries 59, and assistants 175.

The following notices cannot fail to interest the reader.

Sandwich Islands.

The Rev. C. S. Stewart revisited the Islands, during the year 1829, as Chaplain of the U. S. Ship *Vincennes*, Capt. William Bolton Finch. The intercourse of Capt. Finch with the rulers of the islands was eminently discreet and salutary, and Mr. Stewart found great pleasure in witnessing the growth of intelligence and the progress of religion among the islanders, during the

four years which had elapsed since he left the islands.

Indian Missions.

Mr. David Brown, an interesting Cherokee, brother of Catharine Brown, died at Creekpath, Sept. 15, 1829. The twenty-first Report of the Board contains the following brief sketch of his history. "This amiable young man became hopefully pious in the spring of 1820; spent several years at the north, in acquiring an education; visited many parts of the United States, everywhere forming acquaintances with the pious and estimable part of society, thousands of whom remember him with great affection. He was somewhat engaged in public business, after his return to his own country; visited his parents on the Arkansas; and at the time of his last illness, was pursuing study with a view to preaching the gospel. He lingered several months with a pulmonary complaint, during which time he was in the happiest state of mind, full of love to his Redeemer and his fellow-men. He is the fifth member of the same family, who have died triumphantly in the Christian faith, as a consequence of the establishment of the mission at Brainerd.

The following is the number of children instructed at the various stations.

At Bombay,	- - -	1600
Ceylon,	- - -	3588
Sandwich Isl.	-	41283
N. Amer. Indians,		1087
		—47558.

Printing.

The Board has printing establishments at Bombay, at Malta, at the Sandwich Islands.

The press has been employed in eleven languages; four of them spoken principally in Asia, one in Europe and Asia equally, four in the forests of North America, and one in Polynesia.

Remarks upon the Schools.

Mr. Stone thus speaks of the schools connected with the Bombay mission, after having spent eleven days in a personal inspection of them. "I found the schools generally in a flourishing state, and exerting a most salutary influence on the minds of the scholars and natives generally in the villages where they are located. They have already excited a spirit of inquiry among the people, which promises much good. As I went from village

to village that are enveloped in all the darkness of Hindooism, the mission schools appeared like so many lamps hung out in the moral hemisphere, throwing rays of heavenly light on the surrounding darkness; or like springs of living water, breaking out in a desert, to renovate and change it into a fruitful garden. I have long considered mission schools for the instruction of the rising generation, as important auxiliaries to the spread of the gospel; but I have never felt their importance so sensibly as on my present tour, in which I have witnessed the impression they are producing in regions where the gospel had scarcely been heard from the voice of a missionary. Could the patrons of these schools take an excursion with me to the schools they support; could they stand in one of them planted in the heart of a pagan village containing from 20 to thirty thousand inhabitants—hear a hundred little immortals reading the word of God, they would feel that our mission schools are important, and well deserve their patronage and prayers."

The missionaries at the Sandwich Islands give the following account of the public services:

"Preaching has been maintained as usual at all the stations, and at most of them the number of hearers has greatly increased. Our congregations on the Sabbath usually consist of from one to four thousand hearers, and are characterized by stillness and strict attention to the exhibition of divine truth. Meetings on other days are well attended. Two large substantial churches have been completed during the past year; one at Hido, and one at Honoruru. At Lahaina a good stone church has been brought forward, and will soon be finished."

The whole number who have been admitted members of the mission churches in America and foreign countries is 1272—present number 1170.

The above statement presents a very gratifying result of the twenty years' missionary labor of our Pedobaptist friends. The preaching of the gospel, the influence of the press, and the effect of schools, will soon, by the blessing of God, scatter the thick darkness in which the heathen world is enveloped. If no peculiarly disastrous events should occur, the next 20 years, from the impulse now given, will excite pleasing surprise and awaken devout gratitude in the bosoms of the redeemed.

Account of Moneys received by the Treasurer of the Newton Theological Institution.

Mr. J. B. Jones, Boston,	- - - - -	10,00
Mr. Gideon Vinal,	- - - - -	10,00
Ladies in Federal-St. Bap Soc. Boston, for the purchase of furniture, by Mrs. H. Lincoln,	- - - - -	54,28
One bedquilt, from Dorcas Society, Charlestown,	- - - - -	3,50
Of Ladies in Dr. Sharp's Society, Boston, for purchase of furniture, by Mrs. Sharp,	- - - - -	50,40
Dea. Ward Jackson, Boston,	- - - - -	25,00
Michael Shepard, Esq. Salem,	- - - - -	50,00
First Baptist church, Salem,	- - - - -	25,00

LEVI FARWELL, Treas.

Cambridge, Jan. 22, 1831.

Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from Dec. 25, 1830, to Jan. 25, 1831.

From the Spring Hill Female Miss. Society, N. C. for Burman mission, per Mr. E. Lincoln,	15,00
Dea. Wm. Colgate, of New York, for foreign miss. having been contributed as follows, viz.	
By a friend in Danbury, Ct. per Dea. Raymond,	5,00
The Ontario Association, per Mr. Abraham Spears, Treas.	18,45
The Munio Miss. Soc. Aux. &c. per Mr. Albert G. Smith, Treas.	31,00
Cash collected by Rev. Alfred Bennett,	19,24
The Bap. church in Mulberry-Street, New York, per Mr. Thomas Day, Treas.	100,00
	173,69
By cash from a young man in New Bedford, as a new year's present to the Burman mission, towards the support of a child to receive the name of Harriet Wells, per Rev. S. P. Hill,	25,00
Cash from a grocer in Boston, for Burman mission, being the profits on a small article, the past year, per Rev. J. D. Knowles,	2,00
From A. C. Smith, Esq. Treas. of the General Committee of Baptist churches in the Charleston Association, to be appropriated as follows, viz.	
For Foreign Missions,	390,07
Burman Mission,	24,50
Burman female schools,	24,00
	438,57
J. Moriarty, Esq. Treas. of the Salem Bible Translation and Foreign Mission Society, for the following purposes:	
Missions,	690,00
Burman Schools,	60,00
African Mission,	50,00
	800,00
Mrs. Abigail Shiverick, for Burman Mission, per Rev. E. Gale,	50
Male and Female Missionary Soc. of Andover, Vt. for the Burman mission, per Rev. Joel Manning,	14,00
Mrs. Phebe C. Wilcox, of East Otto, New York, for the Burman mission,	1,00
Mr. John B. Miller, Treas. of the South Carolina Baptist State Convention for the following objects:	
For Foreign Missions,	243,19
Female Schools in Burmah,	10,00
The Withington Station,	1,81
	255,00
The Bible Soc. of Savoy, Berkshire Co. Mass. for Bur. Bible, per Rev. D. Wright,	5,00
Mr. Hiram Richmond, Treas. of the Primary Soc. of Ashfield, Ct. foreign missions,	13,00
Mr. Cyrus Alden, of Ashfield, Ct. Burman mission,	10,00
F. P. Browning, Esq. of Detroit, Mich. for Burman Bible,	50,00
Three children of Dea. Levi Ball, of Townsend, Mass. for Burman schools,	1,50
The Female Soc. of Albany for the education of Burman children, towards the support of a Burman child, to be called Mary Ann Welch, per Rev. B. T. Welch,	27,00
The Female Mite Society, of Oysterville, for Foreign missions,	3,54

HEMAN LINCOLN, Treas.

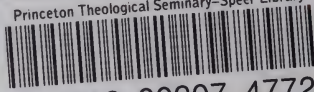
The Treasurer acknowledges the receipt of \$50, for the Burman Mission, contributed by an unknown donor in Augusta, Georgia, through the hands of Rev. B. Manly of Charleston S. C.

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